

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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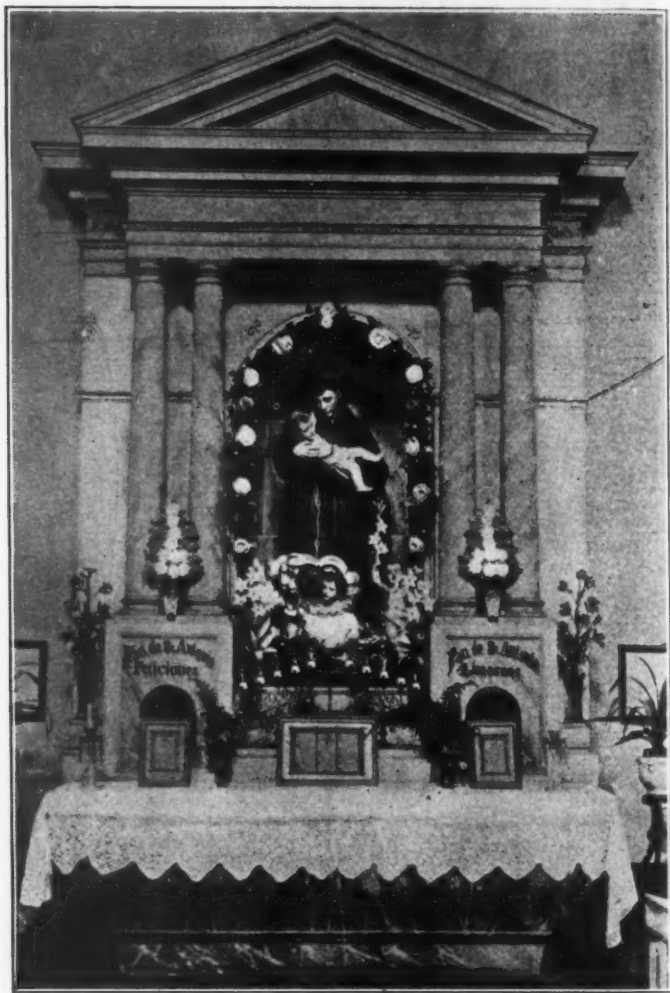
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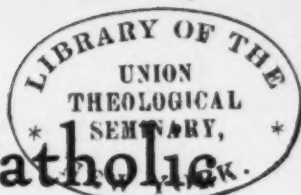
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EL SANTO DE LOS MILAGROS
según se venera en la Capilla Franciscana.

The Converted Catholic



"When thou art converted, strengthen thy brethren."—Luke 22: 32.

Vol. XXXI

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EDITORIAL NOTES

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth."—John 4: 24.

Idolatry—St. Anthony.

We here reproduce for the benefit of our readers a cut of the miraculous image of St. Anthony, venerated upon the altar dedicated to him in the Franciscan Church of San Juan, Porto Rico. This is an example of the worship of an image, which, if it is not "idolatry" pure and simple, we repeat once more, the word "idolatry" to us is meaningless. The inscription on the altar below this image reads, "El Santo de los Milagros" (The Saint of the Miracles), and is in itself misleading, if the Roman Church does not in truth inculcate idolatry. The ignorant are appealed to and deceived by this inscription, which has been devised for the purpose of bringing in large contributions to the coffers of the friars, by attributing special wonder-working powers to this particular image.

The Franciscans of San Juan, who have introduced this money-making scheme in Porto Rico, publish a paper called "La Verdad" (The Truth), which enjoys the apostolic blessings of the pope, of Archbishop Blenk, of New Orleans, and of the apostolic delegate, Monel. In the issue of June 13, 1914, a statement is given of receipts up to May 1st, showing a total of \$1,775.93 from the coffers of St. Anthony. These figures do not include donations of grateful devotees which come to the friars from many sources, especially from those who pay liberally for supposed miracles.

As the reader may notice in our cut, the altar of St. Anthony has at one side something like a letter box in which the devotee may place a letter asking the saint to grant any favor, and stat-

ing the amount to be paid in case the petition is granted. On the other side is a coffer in which the faithful may drop voluntary contributions unaccompanied by any petition. The friars dedicate five or six pages of their paper to testimonials as an inducement to others, naming the favors received and the donations given in return. Of course, one must bear in mind that, as the paper states, not all the miracles are published, but only "a few taken at random," after the method followed by patent medicine concerns in publishing testimonials.

We will mention a few items as examples, also. On page 368 we read: "From New York, in order that before two months are over, I may obtain what I so earnestly ask for. \$2." This petition from New York is published with a purpose. We know that there is an image of St. Anthony in Brooklyn, so if both images are really the representations of the same saint, this person in New York need not send his petition all the way to Porto Rico. Why should he not send both petition and donation to the saint in Brooklyn?

One of the liberal papers of Porto Rico has protested against the traffic in miracles practised in San Juan as a shameful fake, which must make the Porto Ricans appear to the Americans to be on the same intellectual level as the Africans and consequently unfit for self-government. To this the friars answered that all the decent people in America were coming over to the Roman Church and that it was a comfort to see that "they bow their knees reverently to the miraculous St. Anthony." But they do not answer the question in point, *i. e.*, Why, if there are miraculous images of St. Anthony in America, should Americans send their petitions *and money* to Porto Rico? If the power resides not in the St. Anthony who is in Heaven but in the image itself, we must ask if the American and Porto Rican saints have been made of different woods, and if so, what kind of wood is best fitted for the making of a saint? It is plain to be seen that the Franciscans of San Juan find it to their interest to impress it upon the people's minds that their own particular St. Anthony has greater miraculous power than any other.

On page 368, No. 94, we are told that a mother asked St. Anthony to protect her little son from infection of typhoid fever. Having obtained what she asked she gives \$5. L. B. asks St.

Anthony for a good position and promises to give him the balance of what he receives over \$40. He obtains it and at once sends in \$28. Without any operation, R. G., of Lares, was cured of a sore mouth and sends \$10. A young girl who wished to marry against the will of her parents, through St. Anthony's intervention obtains their consent and shows her gratitude by a gift of \$5.

On page 317 we read: "I give infinite thanks to St. Anthony, and with much pleasure fulfil my promise, because he gave speech to my little grandson who we were afraid was going to be dumb." \$10.

Lack of space forbids our giving more examples, of which there are many of every description, but no more are necessary to prove to the unprejudiced mind that here not only do we find the grossest idolatry, but also a profitable business carried on by means of falsehood, in the name of Him who taught that the Father should be worshiped in spirit and in truth.

HAS ALL THE WORLD GONE MAD?

It is war, war, everywhere war, most horrible war, promising to be the greatest and bloodiest in the world's history. In vain we search the columns of the press for an optimistic word, a ray of hope.

And yet we have The Hague, and Mr. Carnegie, and other peace patrons who understand not their God, nor the teaching of His Word. The Hague Peace Conference is become a hollow mockery. Its millions invested are millions wasted.

In the plains of Shinar men built a city and a tower, whose top should reach unto heaven, saying, "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." For in those days men would be wiser and greater than Go1. "And the whole earth was of one language and of one speech."

"And the Lord came down to see the city and the tower, which the children of the men builded."

And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

"Go to, let us go down, and there confound their language, that they may not understand one another's speech.

"So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth."

Upon the Mount of Olives the disciples came to Jesus, saying, "Tell us, what shall be the sign of Thy coming, and of the end of the world?"

And Jesus said, "Ye shall hear of wars and of rumors of wars." "For nation shall rise against nation, and kingdom against kingdom."

And men said, "Go to, let us now build us a city of peace and a tower of peace within the city, that the nations may be of one speech, of one mind and heart, that we may make a name for ourselves in the earth, and that we may become great and rich and mighty." And Satan said, "Yea, and ye shall be as God." And men became wise in their own conceit.

"And the Lord came down to see the city and the tower which the children of men builded."

And The Hague is become the Tower of Babel in this twentieth century. Swords are drawn in the man-built temple of peace. Guns are placed to defend the city. The one speech and the one mind is confounded and become a Babel of clamor for bloodshed and murder. Verily, vain are the imaginations of the heart of man.

The peace of God which passeth understanding was not sought nor even desired.

And no reckoning was made with the prince of this world, the evil one, who ruleth in every throne until the day of the Lord.

Wonderful are the gifts of God to man. Amazing is man's abuse of those gifts. The greatest material gifts have come in our day. God has trained the mind of man to explore the most wonderful of His works that it has been given to man to behold. Electricity has become the plaything of children. Hundreds of miles apart we speak. Our messages are carried through the air across the seas in a moment of time. We are learning to annihilate space in our traveling and in our communications. We are reducing the elements to our servitude. Swiftly we travel,

we fly, on the earth, under the earth, o'er the seas and under the seas, and now, as with the wings of birds, through the air. We have made the bowels of the earth yield up its hidden riches to our comfort and our luxury. We have pierced mountains and leveled hills, and cut through continents, to make our highways and our waterways. We have harnessed the gigantic forces of the earth as with bit and bridle, to do our bidding. Our houses stretch far up into the skies and are sunken down deep into the belly of the earth, and are built to stand, not for centuries but for millenniums. We are learning to vanquish disease and prolong life. Nor have I begun to tell the tale of the wonders of our age. And it is not enough. Nor should it be; for while God leads man should follow on; while God teaches man should learn.

But in the vanity of his heart man has forgotten God. The pupil has forgotten the Master. Man is saying, "With my own arm have I gotten myself the victory. And *vox populi* is *vox Dei*. Instead of God worship we have substituted hero worship. The scientist becomes a god, and in his deification he becomes an agnostic.

So with our many new-found treasures we have built our Tower of Babel. We praised man. We gave not God the praise. And now our tower is fallen. In a moment, in a flash, as a lightning judgment, a prince is slain by a murderer, and the whole world goes to war.

And now the elements, the gigantic forces, which we have trained to do our bidding, we turn upon each other for our mutual destruction, and we war on land and sea, under the sea and in the air. Even before we have turned the aeroplane into a vehicle of commerce we have made it an engine of destruction. And our victory has become as ashes in our mouths.

For God's greatest Gift has been despised. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Write that everywhere upon the hearts of men, and no Hague Conference will be ever even dreamed of, for the universal peace on earth will then come—the peace of God which passeth understanding,

W. RUSSELL COLLINS.

ROME AND CIRCUMCISION

How is it that the Church of Rome does not preach the Gospel of the Circumcision? The Apostle Paul, in writing to the Galatians, says in chapter 2, verse 7: "That the gospel of the uncircumcision was committed unto me (Paul) as the gospel of the circumcision was unto Peter." How is it that Rome does not hold faithfully to the doctrines taught by the Apostle Peter? Was he not the founder of the Church? Is it not true that Rome claims to be the true Church? Again, was the Apostle Peter fallible or infallible? If fallible, then Rome's visible head on earth is fallible. If infallible, then the doctrine of the circumcision taught by an infallible head should be made an article of faith which all must accept and believe if they desire to be made sure of their souls' salvation.

The Apostles Peter and Paul had a great dispute over the question of circumcision, and it led to a rupture between them. Now, if we believe that the Apostle Peter was infallible, the Apostle Paul was wrong; and, according to the teaching of the Church of Rome, the Apostle Paul was guilty of schism and heresy.

Now, as the early Christian Church did not accept the Gospel of the Circumcision, how can it be that the Apostle Peter was the founder and head of the holy Catholic Church? Is there a time limit to a doctrine?

The Apostle Paul preached the Gospel of the Uncircumcision, and so does the Church of Rome unto this day. It is clear that the Church of Rome is in the same position as the Apostle Paul in not accepting the teaching of her reputed founder; and, therefore, the Church of Rome is guilty of schism and heresy.

The question that now arises is this: Can the Church of Rome do penance for heresy?

The Apostle Peter has the keys and stands at the gate of Heaven, according to Rome's teaching. Will the Apostle Peter admit a Roman Catholic? According to Rome's teaching, the answer should be "No," because Roman Catholics are guilty of heresy and schism in not accepting as an article of faith the Gospel of the Circumcision as taught by the Apostle Peter. The

Rome-hated Jew would appear to stand a better chance than the pope himself.

Where is the Apostle Peter's Church—the Church of the Circumcision? It has gone! gone! gone! Therefore the Apostle Peter cannot be the founder of the Christian Church.

Can any Roman Catholic explain why circumcision is not an article of faith in the Church of Rome? ERNEST PHILLIPPS.

DARKNESS IN ULSTER

As we go to press, the gravity of the Ulster situation grows only deeper. We fear the Government have made a capital mistake by their dilatory and indefinite policy. It seems cruel in the extreme to play a waiting game in such dangerous circumstances as have existed in Ireland for over a year. There is now no hope of peace except the Government make much larger concessions than they put into their Amending Bill. The "clean cut" of the whole province of Ulster from the operation of the Home Rule Bill is demanded by the Ulster Covenanters. Either they or the Government must yield. And the temper of Ulstermen is now such that they will not yield. The Ulster Volunteer Force may soon be called upon to mobilize and hold the province. At the time of the Revolution the Ulster Protestants did not wait until they were attacked, but went out to meet the danger. If a similar move is adopted now, the end may be more terrible than any one can foresee. Those who fear God and love peace will pray earnestly that bloodshed may be averted. But one thing ought to be especially avoided, and that is, sneering at Ulster.—The Bulwark.

"I prize THE CONVERTED CATHOLIC more than I can tell, and would not do without it."—Subscriber.

* * *

"We enjoy THE CONVERTED CATHOLIC very much, and wish you Godspeed in your undertaking."—Subscriber.

* * *

"I have been a subscriber to this magazine for many years, and I do not want to miss a number."—A Business Man.

* * *

"Oh, I wish I could interest my friends in your great work! They certainly do not see the great danger they are in, and the trouble our children will be in, too. Clergymen and people are afraid to speak and put down those terrible people."—Subscriber.

LETTER TO CARDINAL GIBBONS

XXIX.

Dear Cardinal:

As we promised in our last letter, we shall continue our study of the character of Christopher, enemy of Formosus and, we may venture to say, enemy of everything that means decency and virtue. Truly any pope with self-respect ought to feel it a humiliation to form part of a succession which holds Christopher as a legitimate pope. He was both a usurper and a murderer, besides being guilty of all the crimes and villanies of which the most depraved human heart is capable. And this, we are glad to say, is not our private opinion, but the judgment of all historians of self-respect. Alzog, who tries to be silent concerning everything that is not of *edification*, as there is no possibility of condoning Christopher's faults, makes no more mention of him than this, "He (Benedict IV) was succeeded, three years later, by Leo V, who was in the same year dethroned by Christopher and cast into prison." (Alzog, vol. II, page 293.) Cermenin, on the other hand, has little to say about this man, because evidently in this author's opinion he can only be properly treated with silence and contempt. In vol. III, page 249, he says: "This holy man, Leo V, being incapable of governing the Church, could not maintain himself in power, and was soon overthrown by an ambitious person named Christopher, whom he had brought up in his own house. This monster dethroned his benefactor and cast him into a prison, where he caused him to be strangled. This cruelty confirms the sentence of Theocritus, 'If you cherish wolves they will eat you.'" Artaud, vol. I, page 242, speaking of this pope, says, "This is one of the deplorable scenes which we announced as having disgraced the tenth century."

We understand that human nature is capable of such crimes, and that they may even occur with frequency among those who profess virtue and clothe themselves with the cloak of sanctity. But what we cannot understand is how, in the presence of facts, the Roman Church still insists upon a belief in the impeccability of the pope, his infallibility, his apostolic succession and power from above. I think it would be more advantageous for the

Church to come out with the truth. There is not one of the Cardinals who believes in these things, and yet they condemn those who likewise disbelieve them. The fact is that the truth in your Church may not be spoken. Crime must remain a secret, and virtue be extolled, even in such individuals where corruption has held full sway. So it is most extraordinary when we see a man like Cermenin coming out boldly and saying, "If anything that I say is not the truth, prove it to me and I will retract, but as no one can disprove what I say, what I have written has to appear as it is written, convinced that when the light of progress which is dawning comes in its full brightness it will then appear that I have done more honor to the Church than the flatterer who hides the truth in spite of the facts." The following paragraphs show his honesty and give us an idea of the state of the Church in all times: "We cannot place political ambition in its train of assassinations, poisoning and massacre on a parallel with religious ambition, for the atrocity of the crimes which they have caused, and the greatness of the evils they have drawn upon the people. In the one, brute force plays principal part; in the other, craft and treason come to the aid of material force.

"Despots are content with ruling over people, and robbing them of their wealth, and their power stops with the repression of visible acts. Death is a refuge always ready, always assured against tyranny. But it is not so with religious authority; the priests wish to oppress in this world and to pursue their victims even beyond the tomb. They wish to reign over the thoughts, to govern the convictions, to arrogate to themselves the power of commanding souls; and they exact that men, whether living or dead, should submit to their detestable omnipotence.

"The history of the Church at this period is full of facts which demonstrate how ardent is this thirst for power among ecclesiastics, and to what excesses they will go to satisfy their ambition. When a priest has fixed upon an end, and that end is authority, all the means of arriving at it are proper. If he meets with obstacles, he tramples on them or breaks them down; justice, honor, morality are for him words of no value; good faith is dupery, a devotedness of madness, and probity a crime.

Relatives, friends, men or women, he sacrifices all, deceives or corrupts all who surround him. It was by putting openly into practise these abominable doctrines that Christopher the Roman elevated himself to the Holy See." (Hist. of the Popes, vol. III.)

Every honest priest, after some experience in the ministry, knows how true is each word of the above quotation, which proves that what was in the beginning, is now, and ever shall be under the system of Rome. One of the things that most puzzled me and for which I never could arrive at any satisfactory explanation, before my eyes were opened, was the fact that so many ecclesiastics, unmindful of their dignity, allowed themselves to sink to a low moral level. It is surprising to see how debased many become. Sins of immorality are committed every day by ecclesiastics which would astonish the world. I have been more than once surprised to see young girls of very respectable families, who, before entering the convent, were models of innocence and purity, become completely perverted after some years of convent life. Monks and priests who were held by the world to be almost perfect men, were in reality inventing every day new varieties of iniquity. Many of them were so brutally low that it would be unbelievable to any one who knows nothing of the secrets of the confessional. But if my readers wish to understand how this can be, we refer him to such books of moral theology as Debrene or the Manual of the Confessor, by Bishop Claret. If the reader has patience to read the questions to ecclesiastics, monks and nuns, he will learn many things my pen refuses to touch upon. The classification of sins of immorality, and the questions to nuns and monks, will open the eyes of the reader to the existence of the evil without the necessity of narrating facts. It will be well to state here that Cardinal Vives was very much interested in elevating Bishop Claret to the rank of saint. Miracles attributed to him have been invented to introduce the proceedings for beatification. We know, on the other hand, that his intimacy with Queen Isabel II of Spain was the cause of great public scandal; but aside from this question we can state from personal experience in the confessional that his book has ruined a thousand times more lives than his miracles can have converted, not only among the priests who read it, but among the people who confess to those priests who

put to them the list of questions contained in the book. And yet it is the text-book in many seminaries and obligatory in all the dioceses of Catalonia. To any one whose experience in life has demonstrated the perverseness of the human heart, not only is it easy to understand how popes have fallen into the deepest depth of degradation, but, taking into account all the circumstances of times and customs, more than once we could, if not condone their sins, at least regard them with pity. I should be ready to separate the man from his religion. But when we see that the glory of the Church lies in the hierarchy and that she tries to invest it with holiness and piety, even where there is nothing but vice and craft, neither pity nor silence on our part are justifiable.

We have now to touch upon another monster who occupied the papal throne, and who, in spite of his atrocities, is still retained on the list of popes. He is one whose canonicity, strange to say, has never been questioned, nor has any attempt been made to remove him from the list, although not one historian has failed to give him the well-deserved title of monster of iniquity. This pope was Sergius III. Cardinal Boronius, among other things, says of him, "*Un cattivo ingresso, un peggiore progresso, et un pessime egresso.*" (Bad ingress, worse progress and egress worst of all.)

Alzog, with a logic of his own, adopted for his purpose of defending the popes, even while obliged to admit the fact that Sergius III ascended the papal throne through the influence of Marozia, whose favorite he was, in spite of having been formerly set up as anti-pope against Romanus and John IX, tries to cast a doubt upon what has been said of Sergius' moral conduct, on the authority of Luitprand, and affirms that Flodoard is of the opinion that Sergius was a good man, judging by the words "excellent pastor" contained in his epitaph. Alzog ought to know, what everybody knows, that it has not yet been ascertained where Sergius III was buried. Many historians say that he was interred at the Vatican, and many others, among whom is Rasponi, say that he was buried in the Basilica of St. John of the Lateran. Alzog, in his zeal to conceal the truth, has gone so far as to make use of an interpolation in a spurious work attributed to Flodoard. It is true that there exist fragments pur-

porting to be the writings of Flodoard, found by the Benedictine Ruinard among the manuscripts of the Carmelite convent of St. Maur. But this manuscript is a compilation of legends of martyrs and miracles of later centuries which no one admits to-day, and I am sure Alzog would not consider it worthy of notice except for the purpose of writing a church history to serve as a text-book in the papal seminaries. In our opinion Alzog would deserve more credit if, after admitting that Sergius was put on the papal throne not by virtue of any election, but by the most shameless woman than has ever existed to disgrace her sex, that he was her favorite and was also anti-pope, he should add, "He was an excellent man for a pope."

But if Pope Pius should continue his work of exclusion, and for justice sake should erase the name of Sergius III from the list, then the world should know the reason for so doing. This we say because the pope states as a reason for erasing John X, that he killed the legitimate pope in order to occupy the throne. This was exactly what Sergius did. But neither Alzog nor Artaud admit this truth which is well known. They have defended John as they try to defend Sergius, but Pius X declares those who suffered for speaking the truth to be in the right, and implicitly condemns Alzog and Artaud for their over-zealous defense of John, while with true papal arbitrariness Sergius is still allowed to remain as successor to the apostle.

But this letter has reached its limit, so we must leave what we have to say further of Sergius for our next issue.

MANUEL FERRANDO.

ROMAN CATHOLIC BOYCOTT

BY JOHN LEE.

All Americans who believe in Washington's noble utterance in his farewell address: "Against the insidious wiles of foreign influence (I conjure you to believe me, fellow citizens) the jealousy of a free people ought to be constantly awake; since history and experience prove that foreign influence is one of the most baneful foes of republican government," will lay to heart the editorial in the "Northwestern" of February 18th, "A Roman Catholic Boycott," and more easily understand the life and death struggle that is going on at the present hour in Ireland.

Let Americans remember that this editorial, calling attention to the fact that "this business of boycotting is more extensively indulged by the Roman Catholic Church than is commonly thought," is most valuable; that this decision by Judge Lawrence W. Hasley, of the Superior Court of Wisconsin, bearing upon the right of the Roman Catholic Church to institute a boycott is a very important one; that this contest grew out of the so-called "Polish Church War" in this country; that the editor of a Milwaukee paper championed most vigorously the rights of an oppressed people; that Archbishop Mesmer in a pastoral letter that he issued denied the right of any member of the Church to buy or read this paper; that the stockholders unanimously decided to bring suit against the Roman Church, and that the court decided that the Church has not the right to blacklist the products of any publishing company without being compelled to answer for it before the civil courts.

I request all thoughtful people to reflect on the teaching of the New York "Catholic World": "The authority of the State must be braved, human affections must be disregarded, life must be sacrificed, when loyalty to the truth and to the will of God requires it," and to remember that when the "Catholic World" speaks of "the truth" it means Roman Catholic truth, and by the phrase "will of God" it means the will of infallible pontiffs.

I have a suggestion to offer concerning which I sincerely hope thousands of American citizens will heartily respond. In the "Christian Cosmopolitan," February, 1914, edited by the Rev. Dr. James Rowe, 1020 Wabash Avenue, Chicago, there appears an editorial, in the opening sentences of which there is music indeed: "At last the day of redemption for the 300,000 Poles of Chicago draws nigh. Brother Tobias R. Yaggy, of Naperville, sends in his check for \$500 to start Protestant work among these poor, neglected people."

Let all who feel an interest in "these poor, neglected people" take a lesson from Tobias R. Yaggy and send a respectable contribution to Dr. Rowe, so that in the very near future the "four million Polish people" in America will know and gladly acknowledge that in their temporal and spiritual welfare evangelical Protestant Christianity takes a deep interest.

THE DOVE OF PEACE BECOMES A ROMANIST

BY PROF. W. RUSSELL COLLINS, D.D.

Mr. Taylor, of the Vatican, has euchered Mr. Bryan, of Washington.

A press dispatch, awhile back, announces that Mr. Bryan's doorbell is silent and that Mr. Bryan is off somewhere, perhaps on a Chautauqua lecture-hunting trip.

Joseph Sarto, pope of the Romans, whose name, translated into English, is Taylor, perhaps read this dispatch and came snooping around Mr. Bryan's back door and stole the Dove of Peace.

And now the poor little birdie is caged up, doing penance somewhere in one of the dark cells of the Vatican inquisition, to atone for her many sins.

That the Dove of Peace has disappeared finds ample proof in the hourly war extras that are cried upon our streets.

That her dear little helpless, feathered innocence has been located beyond Mr. Bryan's reach, finds its proof in an official Roman Catholic organ.

"Rome" is the title of a weekly paper published in English in the city of Rome, professing to be the official organ of the Vatican.

In an editorial of July 18th, Rome says:

"The 'Osservatore Romano' of Saturday, July 18th, contains this official note: 'The two Governments of Chili and the Argentine, through their diplomatic representatives, have expressed in the warmest terms their thanks to His Eminence Cardinal Raphael Merry del Val, Secretary of State of His Holiness, for the fact that the Holy See contributed so efficaciously to the happy issue of the mediation of the three South American republics which has ensured peace between Mexico and the United States of North America.' Perhaps, when the full history of this mediation comes to be written it will be found that it was only the influence of the Holy See which made it possible. The great interest of the pontiff in the matter was publicly manifested in his telegram to the archbishop of Mexico and his allocution at the private consistory of May 25th, and now the gratitude expressed by the Governments of Chili and Argentine proves that he also took other efficacious means to avert further horrors of war in the United States and Mexico."

Poor Mr. Bryan! How badly fooled you were! You thought

you had the Dove of Peace; but the pope had her all the while, and all you had was a stuffed crow perched up in her place.

So the pope did it all, and gave us peace in Mexico! Thanks, Mr. Taylor!

Yet I wonder what the Roman Catholic Mexicans think about that! Did they ask for bread, and did His Holiness give them a stone? Looks that way; for Mr. Huerta was the friend and favorite of the Roman Church; and General Villa is called the enemy of Rome. And the pope, with his Dove of Peace, kicked out poor Huerta and established the tyrant Villa to persecute the poor priests and nuns of Rome. Is the pope's Dove of Peace a black crow also?

Rome is always the same and never changes, so it is alleged, but never agrees with herself.

The Roman papers in America are bitterly denouncing the villany of the Dove of Peace in Mexico. They love Huerta, the alleged murderer and drunken sot, who was the friend of their Church; and they hate Carranza and Villa, who are pledged to protect the Mexican people from the oppression of priestcraft. And the pope, so says "Rome," his organ, gave them Carranza and Villa, and ousted their dear Huerta.

Apparently the Roman "Rome" and the American Roman press are not agreed, even though Rome be ever the same.

In an editorial on July 2d, Father Phelan, the editor of "To hell with the Government of the United States" infamy, writes under the caption, "We salute Huerta's Flag." But if we can believe the editor of "Rome," the pope has dragged poor Huerta's flag down into the mire.

Of course, the United States had no hand in the matter. We just did the pope's bidding when he fluttered the dear Dove over Mexico.

And what a confession for Rome to make in the face of all her contrary protests! She actually controls the Government of the United States of America, and we have State governed by Church. The pope crooks his finger at us and says, "Let there be peace!" and we humbly bow down and kiss his great toe, and there is peace. And yet they tell us Rome is out of politics.

Yet it looks the other way around to me. Of course, my vision may be perverted. But I seem to hear the voice of Presi-

dent Wilson commanding, in the name of our grand old U. S. A., that there be peace. And I seem to see his scared Holiness humbly kissing our great toe and meekly saying, "Yes, sir!"

But Rome claims all victories. She changes sides as the wind blows. If Huerta wins, Rome did it. If Villa wins, Rome did it. If the Democrats elect, Rome did it. If the Republicans elect, Rome did it. If the suffragists should win, it will be because Rome consented. And whoever comes to victory in Europe will have to thank His Holiness for the gracious favor he has conferred upon them, even though in the end it should be the Turks, or the men of Ulster. For the pope always wins, and is the giver of every victory from out his prison walls at the Vatican.

But now, dear Brother Sarto, won't you please liberate that little Dove of Peace for awhile and let her flutter over your few remaining Roman Catholic possessions in Europe? Have compassion on poor little Roman Catholic Serbia! Serbia, you know, is your youngest child, a mere infant in the faith, who needs the gentle nursing of kindly Mother Church.

A press dispatch of June 24th, from Rome, says that:

"By a concordat signed between the Holy See and Serbia to-day, formal recognition is given to Catholicism in Serbia. The pope has appointed an archbishop for Belgrade and a bishop for Uskub, whose salaries will be paid by the Government."

So little Serbia is now a papal State, the newest and youngest papal State. The "Peril," an anti-Roman paper, remarks, "Good-by, Serbia! Your doom is sealed." And it certainly looks that way at the present moment.

Please have mercy, Mr. Pope, on your little baby Serbia, and let out your Dove of Peace.

And if your Dove of Peace is too small for such a job, then, sir, use your whip of thongs upon the back of your naughty daughter, Austria.

Remember, sir, Austria is also your own child, a well-grown daughter, who is professedly obedient to all her Holy Father's commands. And if, in a moment of wilful rebellion, she transgresses your paternal rule, yet she will do penance at your command, even though it sere her back, for you hold over her head the scourge of purgatory, which she fears vastly more than olden school lad ever feared the master's rod.

Look you, now, sir, Mr. Pope, upon your European children, and order your house for peace.

Do I indulge in dreams when I measure your authority and responsibility?

Then let me speak by the authority of your own press, sir, owner of the Dove of Peace.

"The Western Watchman," edited by your dear friend Phelan, says:

"Austria is the most officially Catholic power in Europe. Because her rulers, her aristocrats and her people are excellent practical Catholics. At all great public manifestations of religious worship the aged Emperor of Austria walks in procession through the streets with his people. . . . Austria's cardinals are princes of the empire in practise. . . . And we must not forget that, when the Italians first set foot on the soil of the papal States, the gallant young emperor was the only prince or ruler in this wide world to draw his sword in defense of the rights of the vicar of Christ."

Now, sir, Mr. Sarto, if your infallibility does not know it, I tell it you, on the authority of your own newspaper, that the monarch of Austria is the only ruler in the whole wide world who is so obedient to your command that he will draw his sword at your command to defend your silly claim to universal civil sovereignty. If, sir, he will do this, then, sir, he will obey your every other command.

Then, Mr. Pope, if you have the Dove of Peace, or if you have the least shred of any kind of sovereignty left, and if you have a heart, command that rascal, old Franz Joseph, to withdraw his sword from shedding Roman Catholic Servian blood. And then command Servia to sheath her little sword and be a good child. And then, sir, your hated Russia will withdraw from Servian protection; and your despised Germany will withdraw from her protection of Austria; and your wicked anti-papal France will withdraw from her Russian alliance; and England will withdraw from her protection of the coasts of France, Belgium and Holland; and the smaller States will recall their adopted measures for self-defense and protection; and we shall have peace.

Catholic Russia despises and hates you and regards you as the most colossal fraud in the universe. And you hate Russia and her rival religion. Are you not ashamed then, sir, that your

poor Servian children should have to turn to your Russian enemy for the protection you deny them, by imprisoning your Dove of Peace? Are you not ashamed, sir, that they should seek the support of Protestant England and of that France that threw you and your minions out of her domain long ago? Are you not ashamed that Roman Catholic Belgium should seek protection in Protestant England, when you hold the Dove of Peace in your hand? It looks to me, sir, as though the boys upon the street would be apt to call you, as they say, "a cheap skate," who runs and hides when his friends are in trouble.

Now listen, sir! More than eighteen million men, the youth and flower of Europe, are called to the colors. The call for volunteers will increase the number to thirty-five millions. And if Japan, Turkey and other nations become involved, many more millions will be added to the number. And if this war proceeds, Europe will run with rivers of human blood and the stream will overflow into Africa and Asia—even to reach the far-distant lands beyond the seas. And the key to the lock, sir, lies in the palm of your hand. Are you not the holder of keys? You may dam up those rivers of blood by one turn of that key, if you are what you claim to be. And the world will look to you to do it. If you do not do it, you should be tried and executed for wholesale murder. If you fail to do it, the blood of the world will be upon your head; you will be the bloodiest man ever yet born into the world and the murderer's doom will be your eternal lot. If, sir, you have a right to wear the tiara, the triple crown, and Franz Joseph and King Peter, and all Austria and Servia, acknowledge that you have that right, then, sir, this war lies in your hand. Austria and Servia must and will obey your command to be at peace.

Remember, sir, that, whatever be the civil causes, this is essentially a Roman Catholic war. It is a fight, sir, in your own house, a war between two Roman Catholic nations, which have dragged the other nations into it with them unwillingly, yet of necessity, for the protection of various national interests.

And the world must hold the Church of Rome and the holy sovereign of that Church responsible for the war, if the strong influence of that Church and of that sovereign brings not its speedy cessation.

Your power and authority, sir, and the potency of your pretentious Church will be judged by this war. In fact, you are judged already. For in the exercise of your boasted authority the millions already spent and lost in mobilization and in the interruption of commerce, and the blood already shed, could all have been saved. Already you must bear the world's rebuke for not commanding your fighting children to peace.

But, sir, you are either a fool or a knave.

If you do not possess the authority you claim, you are a fool to advertise such an authority, and bring the malediction that must unavoidably fall upon your head at such a time as this, when claiming the authority you refuse or fail to use it. In such a case you must stand convicted of murder, though guiltless, because you are a fool and a fraud.

But if you really possess the authority you claim, and fail to use it, as you have already failed, then you are indeed a knave and worse than a knave, the bloodiest murderer that ever lived.

More charitably, I would say you are a fool—a poor old dreamer of a past age, dawdling your life away behind your Vatican prison walls.

For no such power nor authority as you claim exists among men. The business men of the world, even though they be by tradition Roman Catholic, do not recognize you nor obey your voice save in the matter of worship, and they are rapidly cutting adrift from you in that. Among the untaught, the ignorant whom you have held bound in superstition, your authority may still hold sway. But free education in enlightened lands is rapidly giving them freedom from your claims. And you have been driven out by great nation after great nation. No longer are the interests of the world led by cassocked priest nor cowed monk. And you can no more bring to obedience your own children in Austria and Servia than a few months past you could command the obedience of your Swiss Guard, the pride of the Vatican.

Yet, Mr. Pope, if you really have the Dove of Peace, if you really liberated her in Mexico, please, oh, please, liberate her now from your little Noah's ark on Mt. Janiculum, and bid her perch upon the boundary between papal Austria and papal Servia!

ROMAN CATHOLICISM IN THE HOME

An Irishman's Warning to Britain.

BY MICHAEL J. F. MCCARTHY, B.A. T.C.D., BARRISTER-AT-LAW.

(Concluded.)

It has always struck me that the true Protestant temple "made with hands" is the hearth and home of the Protestant family, with all its tender associations of love and kindred. In that temple the Protestant Christian pays his best and truest worship to God by the production and physical and spiritual development of a family. I do not undervalue the public worship in the church or chapel, for, without that common worship, I think there can be no such thing as a Christian commonwealth. But I do say that the religion of the home must be the foundation on which the religion of the Church is based. If the sure foundation of home and personal religion be absent, and if the religion of the Church be the only religion, then religion becomes external to the home and is bound to become mere formalism, enforced by terrorism, and dependent upon the ignorance of its votaries.

There cannot be true home-life without home religion, and as Roman Catholicism is so essentially a Church religion, it follows that, comparatively speaking, the home-life is little, if at all, cultivated among Roman Catholics. Outside amusements, all kinds of frivolity, which produce momentary self-forgetfulness, become the main purpose of life—interspersed with intervals of awful seriousness when it becomes necessary to prepare for confession and get absolution.

The home, shall we say, is the temple of the Protestant Christian. The church is the temple of the Roman Catholic. As the home is dwelt in every day and night, whereas the church is visited only once a week, or on state occasions, it follows that the Protestant religion, founded on the Bible, becomes part of one's being and one's daily life, while Roman Catholicism, despite all its rewards and punishments, remains a mere external, and never becomes part of the daily life and practise.

You can realize the disastrous effect upon home-life which a religion has which makes celibacy the ideal life, as I have described, and thus inferentially gives a low and brutal com-

plexion to all relationship between the sexes. Roman Catholicism regards marriage primarily as a sacrament, a ceremony to be performed in the church by the priest; the Roman Catholic catechism defines it as a sacrament which "gives to those who receive it worthily grace to enable them to bear the difficulties of their state, to love and be faithful to one another, and to bring up their children in the fear and love of God."

By concentrating attention on the sacramental nature of the union, Roman Catholicism makes the parties lose sight of its natural elements. Young people forget that marriage ought to spring naturally out of acquaintanceship, developing into friendship and ripening into love, and that it ought to include a foresight and preparation for the responsibilities which should flow from it in the course of nature. Like confession and communion, which stand for repentance and personal contact with God, matrimony in the Roman Church unfortunately becomes just one great outstanding event in the lives of the parties, a festival—not a process which has made it and its responsibilities a part of the very beings and inward lives of the parties; not an everlasting duty, but too often a mere gratification of passion; an indulgence followed by remorse, or an arrangement of convenience.

It is a curious commentary on the ethereal claims of Roman Catholicism that marriage should so frequently be a sordid sale and barter or a gross indulgence of passion in Roman Catholic lands. Among the Irish farmers, who are the most orthodox Roman Catholics in the world, nine out of ten marriages are sale and barter and entirely loveless. There is a great wedding, a nuptial mass, a great outlay of money on the priests, followed by eating and drinking and dancing—and then follows a gray life of sordid misery and discontent, with the father confessor as the keeper of the consciences of husband and wife. It is under such conditions that children are born and reared.

I cannot expatiate on this, but you may judge how fatal it is to happy home-life among Roman Catholics—how it produces, first, individual, then national discontent—how completely it accounts for the unprosperity, turbulence, revengefulness and bad temper of the Irish Roman Catholics, as compared with the Irish

Protestants, making the country so hard to govern, so inexplicable to England and to the Protestant world.

The Roman Catholic Church has recently elevated the sacrament of matrimony into an engine of persecution and proselytism such as it never before was in these islands. If a Protestant now wishes to marry a Roman Catholic, the Protestant must not only give an undertaking that all the offspring shall be brought up Roman Catholics, but the Protestant must become a Roman Catholic before the marriage. I need not remind you how relentlessly this rule is enforced, nor how readily all classes now yield to it, from spread-eagle American millionaires and British royalties down to humble day-laborers. It was only this week I heard from a neighbor of my own, a Protestant lady, how her grandson, brought up a Protestant, had just become a Roman Catholic and married a Roman Catholic wife; and the lady herself, a Church of England woman, expatiated on the grandeur of the ritual by which the young couple had been united in the sacrament of matrimony.

The bishops of the Roman Church in England have gone so far, in their eagerness to use marriage as a proselytizing agency, that one of them has denounced people who marry in registry offices as guilty of "incestuous and adulterous connection"; so that any Roman Catholic who is only married by the law of the land may consider himself or herself as an unmarried person, according to the law of the Church. The new regulations in this connection seem to me to make Roman Catholicism, as far as it is in the power of ecclesiastics to do so, a diabolical engine for the degradation of the home, and for concentrating all social and religious life in a series of sacrifices at the altar. Let us pray for the victims, but let us beware also lest we ourselves or our children, deceived by specious appearances, or misled by false guides, should become victims to be sacrificed on the altar of Roman priestcraft.

There are so many insidious influences at work now to win this country over to Romanism that those of us who value Christianity as Jesus gave it to the world, must exert ourselves in defense of what we hold dearer than our lives. Turn where you will, you find Roman ritual and Roman practise

flatteringly spoken of by men who call themselves "Catholic-minded."

Beware of any man who uses that expression "Catholic-minded"; it always means at bottom that the person who uses it can tolerate image-worship, saint-worship, incense, sacrifice and all those other ritualistic devices by which Catholicity, so-called, kept mankind from Christianity for a thousand years. We are not considering Roman Catholicism to-day in any spirit of hostility to individual Roman Catholics, or for any uncharitable purpose. It is a pain and not a pleasure to us, especially to me, whose nearest relatives are all members of that Church, to dwell upon its faults.

But when we find it lauded to the skies in our books, magazines and newspapers; when we find it specially favored in our legislatures; when we find the leaders of society and fashion prepared to fall down and worship before its shrines, we must in self-defense examine its claims—and that is what we are doing here to-day, humbly and reverently. And I pray God that every man and woman now listening to me may, as the result of this talk, leave this house strengthened to resist the allurements put forth on every side in favor of Roman Catholicism.

You who were born and reared in free Protestantism, here in Great Britain, you who owe your mental freedom to the Protestantism of your forefathers, cannot realize the distracted frame of mind of Roman Catholics. They say in Ireland that sheep are always afraid that the ground will open under them and swallow them up, and that is why they bound when they run. The frame of mind of the great mass of Roman Catholics is something like that. Hell is ever yawning under them; and they only forget their terror when they are excited by liquor, or sport, or game, or politics, or feelings of revenge and passion. There are great excuses for them, seeing the way they have been educated, as I have described; and it gives them a further claim upon our commiseration to know that they receive that evil education now, not merely with the sanction, but at the expense of the British Government, under the Irish Education Acts, especially the Irish Universities Act of 1908.

Owing to the absolute dependence on the priest which it inculcates, Roman Catholicism deadens and kills the sense of

duty which Protestantism and Christianity develop to so high a pitch. And can you wonder that it should be so? The word "duty," in the mouth of a priest or a lay Roman Catholic, has a peculiar meaning; it means nothing else than attendance at confession and communion at Easter, when all are bound to attend under pain of excommunication and exclusion from Christian burial. If an Irish priest asks a man, "When did you do your duty?" or, "When were you at your duty?" he means that and nothing else. Thus the virtue of duty is filched from the home and annexed by the priest and the Church.

Furthermore, how can there be an abiding sense of duty in conjunction with Roman Catholicism, when a dispensation may be purchased from every rule of the Church, and express pardon may be obtained for every breach of human and divine law, by soliciting it in the prescribed way from the priest?

Roman Catholics must go to the priest continually for dispensations from one regulation or other of the Church laws. If his doctor orders a man meat, or other nourishment, on Fridays, or in Lent or Advent, he must first get the leave of the priest to take it. If he takes it without the priest's leave, he commits a sin which may involve a thousand years in purgatory, where the flames are just as hot as in hell. But the most merciless feature of the Roman religion, as a carefully devised system for striking terror into mankind, is this, that even when a sin has been confessed and absolution given, there is not an end of it. The Church says that there is still an outstanding punishment due for the sin in the flames of purgatory, which can only be remitted by getting an indulgence. It was over the sale of those indulgences that Luther split from the Church, as you know. But they are still being granted in Ireland as freely as ever; and it is one of the most pitiable sights to see a really virtuous woman accumulating these indulgences so as to keep her soul out of the flames of purgatory after death.

That is the sort of religion the pro-Romanists, who consider themselves such paragons of wisdom, would give you instead of the full atonement and present salvation of the Bible.

And, as death approaches, the priests seem to divide the people into two classes, the rich and the poor. The poor get no

attention beyond a hurried visit from the priest to administer the sacrament at the approach of death; they receive no visits of condolence from church-workers—for there are no church-workers in the Roman Catholic Church, nothing but the priest and his rites.

To the poor, from whom no money is to be got, the priests say that a simple act of contrition is quite sufficient for salvation when one is bedridden. To the rich they say that all sorts of spiritual attention are necessary, involving fees and presents; and that, even after death, money must be left for masses to get the soul out of the flames of purgatory.

A solicitor told me that, a short time since, he was called in to draw up a will, the testator being a well-to-do farmer. The man first left a lot of legacies to different orders of priests—Jesuits, Franciscans, Redemptorists, Dominicans, Vincentians and many others, to say masses for the release of his soul from purgatory. Then he left money to several orders of nuns to pray for him after death. The solicitor was astonished as he heard bequest after bequest for this purpose. When £1,500 had been left in this way, which was almost all the ready money the man had, the solicitor asked in amazement: "Are you going to leave all your money to strangers? Won't you remember your wife and family?"

The dying man's answer was: "I am not leaving my money to strangers; I am spending it on myself!" This is the frame of mind which Roman Catholicism begets; this is the passion of fear which it arouses in the mind, and which becomes most strong at death. This was the frame of mind in which the late Lord Brampton, or, as he was better known, Sir Henry Hawkins, left his £300,000 the other day to the Roman Catholic Archbishop of Westminster, to do as he liked with.

The advocates of Roman Catholicism tell you that it is the one religion which gives its votaries a certainty as to their position in the next life. On the contrary, it is the one religion which gives nothing but uncertainty. The dying Roman Catholics, in sheer fright, give all their possessions to the priest to try and get their souls out of the fires of purgatory; and in this frame of mind they die! The bereaved relatives have no con-

solation in the assurance, which all true Christians who put their faith in the Bible have, that the deceased is at rest with Christ. The onus is thrown on them of procuring the release of their relative's soul from purgatory; and they can never think of the deceased except to pray, if they cannot afford to pay for a mass, that the punishment of the dead may be shortened.

Speaking as one bred in Roman Catholicism, I think that those who receive from their parents the true and simple and hopeful religion of the Bible, the religion of charity to the neighbor, of direct access to God, and dependence on Him alone, of personal virtue, and faith in the full atonement of Christ, receive an untold blessing which can only be fully appreciated by one who has not inherited it, but, like myself, has had to work his way to spiritual freedom through many obstacles.

I have endeavored to show you in this brief sketch of a great subject what Roman Catholicism in the home is like. It constitutes a very real danger to England at present, both by reason of its own inherent growth and pretensions, and by reason of the sympathy and support extended to it by those who are not as yet within its fold. I have also tried to show you what it offers to those who adopt it, as compared with the religion founded on the Bible and that alone.

Oh, may it be God's will that what I have said will excite thought among you and lead you to seek further information, so that you may understand your Roman Catholic fellow-citizens who now have such power in our Legislature; so that you may learn anew by comparison the value of an open Bible, free access to Christ, and that present salvation which you now enjoy, and of which Roman Catholics do not know the meaning!

It is a portentous fact—and I am never afraid of repeating it too often—a fact which you in England should bear in mind, that there are only three courses possible for the people in regard to the Roman Catholic religion:

1. Complete subjection to the priest as in Ireland, Spain, Portugal and elsewhere.
2. Complete revolt from the priest, followed by atheism, as in France.
3. A religion based on the knowledge of the Scriptures, in

which each individual claims free, direct access to God without the intervention of any human intermediary—such a religion as you have possessed in England since the Reformation.

The third course, the religion based on the Bible, is the only *modus vivendi* known to humanity by which complete freedom of intellect can co-exist with a belief in God and an incumbent practise of virtue.

In conclusion, let us all pray that England may not lightly throw that priceless blessing away and take in return the rule of the priest, such as prevails in Ireland and other unhappy countries. May God strengthen us then to stick to the golden mean, the God-given mean, of Bible religion, under which England has done so well, and save posterity from the calamity of having a French Revolution in England.

May God enable Englishmen to see that their present religious ministers, whatever small faults they may find with a section of them, the gentlemanly rector, vicar and curate, the congregation-controlled Free Church ministers, who do not intrude on the mental freedom of their flocks, but who give you the pure Word of God Sunday after Sunday from their pulpits, who visit you on terms of equality, not seeking to dictate, not seeking to come between husband and wife, or parent and child, who form a connecting link between rich and poor such as is unknown in Roman Catholic lands—may God enable you to see that they are better than the class of men who are priests in the Roman Church!

May Englishmen be enabled to stand fast in the liberty wherewith Christ made us free, so that we may not be entangled again with the yoke of bondage! To all those who try to win our sympathy for Roman Catholicism—and nowadays their name is Legion—let our answer always be: We cannot go back, but always forward in Christ Jesus. We know that it was thought in the old times that the best way of serving God was by sacrifices, but we know better now, and we turn from costly offerings, elaborate ritual and useless ceremonial to the one great sacrifice which finished the redemption of mankind. Our religion is not a set of opinions framed by men, but life in Jesus Christ.

ROME BOYCOTTS NATHAN

Americans, as well as Italian freedmen, must love Signor Nathan for the enemies he has made in his defense of the divine right of man to religious liberty.

The bigotry of Romanism has greatly increased Signor Nathan's fame and has given the widest advertisement of his American doctrine, and has given increased strength to the cause he defends; for Rome, as represented in America, has just given proof of the charges against her un-American intoleration.

Signor Nathan has been appointed by the King's minister as the representative of Italy at the American Panama-Pacific Exposition.

Consequently, the Catholic Laymen's League for Retreats and Social Studies adopted the following un-American and disloyal boycotting resolutions, as reported in the press, to which some two thousand Roman laymen are said to have subscribed:

"Whereas, Ernesto Nathan has been designated as the official representative of the Italian Government at the Panama-Pacific International Exposition to be held at San Francisco, Cal.; and,

"Whereas, The said Ernesto Nathan is an avowed enemy of the Catholic and notorious for his insults to Our Holy Father Pope Pius X. and therefore to every member of the Catholic Church throughout the world; and,

"Whereas, The said Ernesto Nathan has shown himself to be an unprincipled enemy of religious liberty, and therefore against the spirit of our American Constitution; and,

"Whereas, The said Ernesto Nathan is persona non grata to the 16,000,000 Catholic citizens of these United States as such plenipotentiary;

"Therefore, be it resolved, That the Laymen's League for Retreats and Social Studies protests against this outrageous insult to our Catholic citizens; and

"Be it further resolved, That the Laymen's League for Retreats and Social Studies take no part in said Exposition; and

"Be it further resolved, That copies of these resolutions, properly authenticated, be sent to the President of the United States and to the officials of said Exposition."

This boycott has been taken up everywhere by Roman priests, and is widely advertised and urged in the Roman press. One priest is quoted as follows:

"We propose to advertise liberally our determination to boycott the Fair, so as to make it plain to those in charge that it will be well worth their while to see that Nathan is withdrawn in favor of a less objectionable representative."

Notwithstanding protests of Roman loyalty, the question, Is the Roman Church in America loyal to the American Government and to the Stars and Stripes? and, Does the Roman Church boycott when Roman interests are not advanced in politics? are here definitely answered by the Roman Church. The Roman Church has no right to float the Stars and Stripes, for the Roman Church acknowledges allegiance to the papal flag only. And when she floats the Stars and Stripes she mocks the emblem of American independence.

So now, we are informed, sixteen million Roman Catholics will boycott the Exposition; but as *The Guardian of Liberty*, in its June number, well remarks: "We did not know that fifteen millions were going, and of course feel sorry for all the children in arms, the poor, the lame, the halt and the blind, who will be deprived of their opportunity of enjoying the Exposition because forbidden by the hierarchy."

And the *Guardians of Liberty*, as a patriotic offset to this unpatriotic clerical Roman party, have adopted the following resolutions:

"Whereas, the Hon. Ernesto Nathan, ex-Mayor of Rome, Italy, the official representative of the Italian Government to the Panama Pacific Exposition to be held at San Francisco, Cal., has been widely attacked because of his patriotism, and

"Whereas, in welcoming him to the shores of this country upon his recent arrival, our high opinions of this great statesman and patriot were confirmed, and

"Whereas, various Roman Catholic papers and societies have inaugurated a movement to force the withdrawal of Mr. Nathan, through a threat of concerted Roman Catholic boycott of the Panama-Pacific Exposition, which movement, according to accounts published in the daily press, is approved by the Pope of Rome, and

"Whereas, we consider the boycott utterly un-American, unpatriotic and foreign to the spirit of American ideas, and in this particular case inexcusable because directed against one of the greatest statesmen of Europe and the representative of a nation with whom we are at present on terms of close friendship, therefore, be it

"Resolved, that the National Court, *Guardians of Liberty*, hereby express pleasure and appreciation in the fact that Mr. Nathan will represent his country at our great Exposition, and be it

"Resolved, that we will support the Panama-Pacific Exposition in every way possible, and be it

"Resolved, that a copy of these resolutions be handed to Mr. Nathan and copies sent to the President of the United States, the officers of the Exposition, the press of New York City, the patriotic press of the United States, all State and Local Courts of this organization, and to the American Federation of Patriotic Voters, and be it finally

"Resolved, that a request be sent to all patriotic organizations,

through the American Federation of Patriotic Voters, asking them to immediately go on record as approving Mr. Nathan's appointment and supporting the Exposition.

Nelson A. Miles,
Chief Guardian.
"Attest Percy S. Brown,
Deputy Chief Recorder."

As announced last month, Signor Nathan's famous address which so greatly enraged the pope is now published in English, in pamphlet form, together with the pope's unprecedented reply and Signor Nathan's final rejoinder. Our readers will be glad to possess it. In view of this Roman Catholic boycott, this pamphlet should be given widespread circulation among both Protestants and Romanists. It is sold for ten cents a copy and may be had at the office of THE CONVERTED CATHOLIC, or will be mailed postpaid.

W. RUSSELL COLLINS.

"Several of my friends among the M. E. ministers are being interested in the magazine, and I shall be glad to loan them the bound volumes when I get them. It has been a great help to me in my work among Protestants and Catholics, and I would not do without it."—A M. E. Deaconess.

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I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

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